

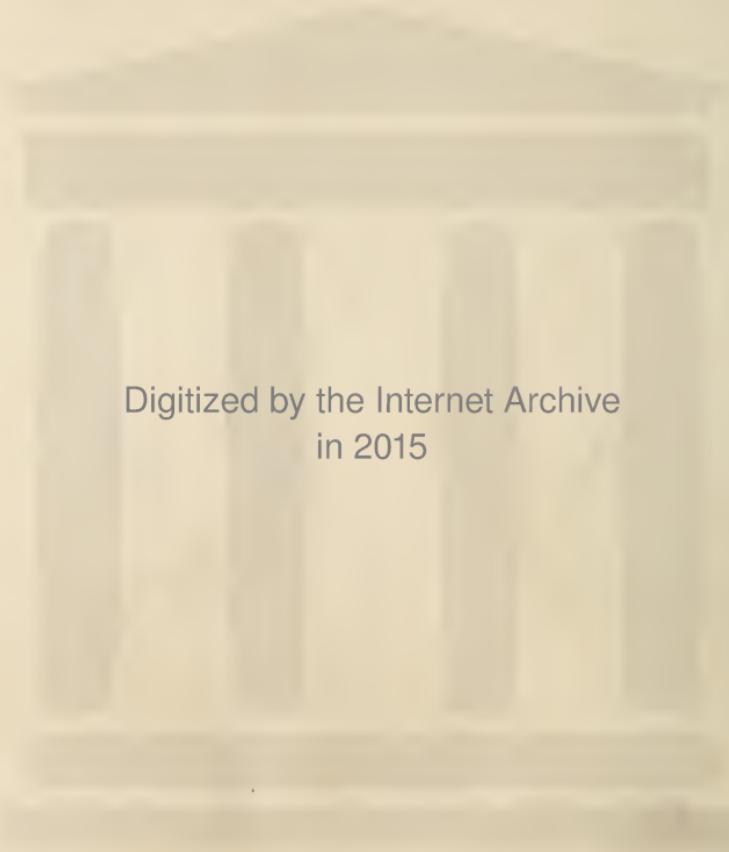




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A faint, light-colored watermark of a classical building with four columns and a triangular pediment is visible in the background.

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THE

# African Repository.

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VOL. XLVII.]

WASHINGTON, OCTOBER, 1871.

[No. 10.

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### THE TRADE OF WEST AFRICA.

The four British settlements on the West Coast of Africa and the Americo-African Republic of Liberia, each of which is within five weeks sail or three weeks steam from the shores of England or of the United States, are gradually rising in importance as centres of Christian civilization and commercial emporiums.

The GAMBIA River is said to be navigable for upwards of four hundred miles, through a rich and luxuriant country. Comparing the imports and exports of 1859 with those of 1869, the former show an increase of £71,386, and the latter an increase of £78,220; total increase in the trade of ten years with the Gambia and Great Britain £149,606. The revenue amounts to about £22,000 a year.

The trade of SIERRA LEONE has more rapidly advanced.

In 1854 the imports were £110,812; exports, £154,126.

In 1863 the imports were £209,106; exports, £295,853.

In 1867 the imports were £284,767; exports, £296,718.

Thus both have about doubled in ten years. The annual revenue is between £70,000 and £80,000.

No official returns have been made, since 1865, of the imports and exports of the GOLD COAST and of LAGOS. The annual public revenue of the former is estimated at fully £30,000, and the custom duties of the latter at £40,000. Lagos is now the chief seat of trade for the Niger countries. The declared value of British exports to West Africa already amounts yearly to above two millions of pounds sterling.

There is, in the absence of formal reports, abundant evidence of a considerable improvement in the commerce of LIBERIA. The coffee crop of last season was unusually large. The barque

Thomas Pope lately reached New York from Monrovia, with a full cargo of palm-oil, cam-wood, ivory, sugar, and coffee. A planter on the St. Paul's River, who came in her, is reported to have brought with him two hundred casks of sugar on sale, all raised and manufactured and owned by himself. A few years ago, he was dependent on his daily earnings as a house-painter in Columbia, S. C. A vessel recently arrived at Boston from Monrovia, heavily laden with African products, and sailing under the Liberian flag—the first time that it has appeared in that harbor! A superior quality of indigo and palm soap, the latter in odor resembling that of the iris or violet, may soon be expected from Liberia, the result mainly of the wise forethought and untiring perseverance of Edward S. Morris, Esq., of Philadelphia, Pennsylvania, who visited that country a few years ago.

The future greatness of the trade of West Africa is not to be estimated by the tardy growth of the last quarter of a century. Our knowledge of the vast interior is widening; facilities of communication now exist heretofore unknown; steamers navigate the far-famed Niger; the natives on and near the sea-board have greatly improved in manners and customs; the English language is extending, and a large number of youth are in course of education and preparation to act as agents in the extension of legitimate trade and a pure Christianity.

Our Government has expended several millions of dollars in preventing the shipment of slaves, which object has been effected on the entire West Coast of Africa. It has, however, done nothing directly for Liberia, and it continues to ignore the great opportunity which that Republic, with its half a million of inhabitants, and five hundred miles of sea front, and an almost unlimited interior, presents, of widening the limits of Christian civilization, perpetuating republican institutions, and extending the commerce of the United States. Liberia, nursing into a powerful nation, may appear small and insignificant, but who can tell the influence for good it is destined to exert over Africa and the colored race?

The admission of Liberian products, in Liberian vessels, free of custom duties; the encouragement of a line of steamers, carrying the mails, between American ports and those of West-

ern Africa; and a thorough exploration and opening up of the country immediately interior of Liberia, are ways in which West Africa may speedily be made a civilized region, and a remunerating commerce secured, repaying us by its trade tenfold the cost of all our efforts and advances for its benefit.

The friends of the people of color continue to be called upon by those in our midst who, still oppressed by the adverse fortune of an unnatural position, are looking to the American Colonization Society for assistance to return to the land of their fathers, but which assistance is beyond its power and resources fully to supply. The work is of the first importance to the peace, happiness, and welfare of the United States and of Africa, and to the interests of the world at large.

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#### A VOICE FROM AFRICA.

BY REV. THOMAS E. DILLON.

On that part of the Atlantic Ocean which washes the Western Coast of Africa, and between the  $4^{\circ}$  and  $7^{\circ}$  of north latitude, in sweet, though vigilant repose, nestles the infant Republic that begins to lift its head among the nations.

That Republic is Liberia—last born among the nations—the offspring of religion, wisdom, and philanthropy—designed by its founders and friends to be not only a retreat and asylum for manumitted slaves of the United States, but the reflector of its parental elements; and thus the restorer of a forfeited and long-neglected religion, the teacher and redeemer, the light and glory, of the sons of Ham.

Jutting into the ocean, and bounded by three great political divisions of the continent—Senegambia, Soudan, and Upper Guinea—Liberia opens a door to Afric's exiled sons, and offers an irrepressible entrance to countries hitherto inaccessible. It discloses to the enraptured eye of the tourist, the philanthropist, the merchant, and to men of all professions, countless millions of fellow-creatures, and the exhaustless treasures of Central Africa, “Where every prospect pleases, and only man is vile.”

In that country have I resided during ten years, among savage and barbarous clans, where “Sin abounds and death reigns,” and darkness casts its baleful shadows. Association and attention throughout this protracted period have afforded ample opportunities favorable to an intimate acquaintance with the moral and social conditions of the inhabitants of Africa, a circumstance which suggests more powerfully to my mind than

any other, an obligation to respond to the scriptural inquiry : "Watchman, what of the night?"

In harmony with this fundamental principle, I shall give a summary and simple statement of my labors as a missionary in Liberia, including the present condition of the natives, some of the wants and difficulties of missionaries, with the hopes and prospects of the redemption of Africa.

The first few years were devoted to teaching a school in the town of Carysburg, a healthy, locality about thirty miles from the sea. It is the most interior American settlement. This was during the incumbency of Liberia's third President, (D. B. Warner,) a true Liberian, and the distinguished patron of science and religion. By him this school, consisting of over one hundred scholars, was established and fostered with unremitting assiduity and zeal. Judging from results, I regard this school among my most important labors; many of its members are now the teachers of our mission and government schools, four are ministers of the Gospel, and one is a graduate of "Liberia College."

But in my ministerial capacity I have been called to labor chiefly among the Golahs and Bassas. These are very important tribes, and, while not the best, they are industrious, ingenious, and hospitable, and in their national affinities embrace perhaps one half of our native population.

My first labors in connection with the Presbyterian Board of Foreign Missions were at Mount Coffee, a station among the Golahs, ten miles east of the St. Paul's river. I was sent to this field A. D. 1864, shortly after the lamented death of the Rev. Armistead Miller, by whom the mission was organized.

Itinerating from one village to another, I preached to them daily, and on Sabbaths collected as many as possible at the chapel, where, after regular services and in the Sabbath school, they were catechised and otherwise instructed in the simple truths of the Gospel.

The journeys to the towns often comprised a circuit of several miles; and as we have but few horses in Liberia, were invariably performed on foot. During one of these tours, I visited a large Golah town, known as Oconna, the capital of the country, and about seventy-five miles interior. I enjoyed ample opportunities of preaching in numerous places where the Gospel had never been proclaimed.

Dwalawa, the King of Oconna, is an extraordinary chieftain, of great military prowess and ability, and in his own language is one of the most eloquent natives I ever heard. Eloquence, however, is not a rare quality among the natives. Their languages, habits, and the rustic and grand scenery around them are all highly favorable to eloquence.

I was welcome wherever I went, and found an open door, without opposition, to publish the Gospel of peace.

The work among the Golahs being effectually checked, I returned to Carysburg and supplied a small church there until September 1, 1865, when I returned to Marshall, in the Junk country, where I have been ever since. Marshall is a small American settlement, somewhat mongrel in its population. It is beautifully situated, near the mouth of the Junk river.

It has never had an emigration direct from the United States since the first, but consists of colonists from the other settlements, half-breeds, and recaptives.

A few Presbyterians here had been collected into a church by the Rev. T. H. Amos, who, upon returning from the United States of America, where he had been on a visit for his health, had accepted a call to the Presbyterian church of Monrovia, which left the Marshall church vacant. The church was numerically feeble, as well as poor; and, being destitute both of a minister and means to erect a house of worship, were well-nigh discouraged. But, in a short time after arriving there, I was authorized to solicit subscriptions in behalf of this church. In the meantime the members acted well their part—contributing lime, hauling brick down the river, and aiding in every way their limited means would allow. The Lord blessed our enterprise. We were successful. Our house, 26 x 40 feet, a fine brick edifice, is very nearly completed, has been in use four years, and by the exemplary liberality of a worthy elder, (Hon. E. W. Wright,) is entirely clear of debt. Truly may we say, "Hitherto hath the Lord helped us."

The greater proportion of the membership of this church are Congo recaptives, who have been in the country but a few years, and but lately released from apprenticeship. As a people, they may be described as naturally proud and impulsive, and are more readily yielding to the influences of civilization than the natives of Guinea.

But this does not argue any natural susceptibilities in the Congoes superior to what may be seen in the aborigines generally; for this is not probable. It is merely incidental—resulting, perhaps, from remoteness from their own country and laws, a better acquaintance with the English language, and their dependence upon and identification with us.

There may be other circumstances by which we may account for their more rapid improvement. They are despised by the interior natives, and regarded only in the capacity of servants; a circumstance which has probably done much to retain the Congoes among us during their apprenticeship.

They are usually members of some branch of the Church, and almost invariably the same as that to which their guard-

ians belong. They think "*Daddy's church the best church in the world."*"

Our church has been making special efforts for the improvement of this class of its members, not only by the preaching of the Gospel, but by opening day and Sabbath schools among them, and promoting them as fast as possible to all the rights of citizenship.

The Junk country, and especially the Farmington river, may be justly regarded as one of our most hopeful mission fields.

The natives of that section are easily accessible and pacific, and are manifesting a new interest in the school and church. Let me illustrate this: A few months after settling in Marshall, I was sent for by Bala, (New Tom,) the King of the Junk country. Complying with his request, accompanied by two elders of the church, I proceeded to his place, about three and a half miles up the Farmington. Our arrival was welcomed with every mark of sincerity and respect.

Having collected his people into a large kitchen, (palaver house,) he briefly stated the object for which he had called us. The substance of his remarks was, "That he was a countryman; that he was getting old, and would soon die; that he knew that God (Grippau) made all people; that American-man's God-palaver would soon take the country; he did not want his people to grow up heathen like himself, but desired that they should be Americans, etc. Therefore he called us to help him, and give him a school and a church; said he had plenty of children, would send them to school, and assist in building a house." Elder King and I spent three days here; selected a site for the mission house; and, as nearly as possible, completed all the preliminaries for opening the Mission.

Bala's request was speedily communicated to our good Board of Foreign Missions, and they came to our assistance in this hour of extremity, and planted a school at New Tom's place.

Mr. John Molson Deputie was sent here. I take great pleasure in averring that this school reflects honor upon the Liberian Mission. It is succeeding finely. Mr. D. has a number of native boys, recently savages, who now, in their proficiency, will bear a favorable comparison with the Liberian youths. The station is producing salutary effects throughout the Junk country and beyond it, provoking a spirit of emulation in neighboring chiefs. They all want schools. The fame of New Tom's school has penetrated the Bush country, 100 miles interior, and there equal anxiety prevails.

During my visit last year to the Gibbee, the beginning of the Bush country, I was repeatedly interrogated, "What's the matter wi' you 'Merican people, you no send God-man" (Grippau

Gui) to we? We want school, so we child can savi\* book. 'Merican man savi too much ting. He make book, he send him way yonder; tother Merican-man, he savi one time. We country people done tire for we palaver; poor countryman, he look too much trouble—countryman got to much rogue." These sentiments, though rude in their structure, are the more gratifying to us, as they betray an under-current of dissatisfaction with the old state of things, a hungering and thirsting for civilization, and an earnest of better days.

It has been the steady aim of the church to meet these appeals of the natives for knowledge, and nothing but the want of means has hitherto prevented the extension of the circle of our operations. Never did Christian benevolence enjoy a wider and better field in which to open its hand and sow broadcast the seed that will speedily ripen in a harvest of immortality.

In addition to the schools already mentioned, there is one at Baawa, on a stream of the same name, a tributary of the Farmington, and another at Gazimbo's, also on the Farmington. This latter is due to the liberality of Rev. Mr. Churchill, and is taught by Mrs. Z. A. King. It is a light shining in a dark place, and has some promising boys, whom it would delight their benefactors to see.

There is a prosperous church and school at Mount Olives, 15 miles from the mouth of the Farmington river, under the auspices of the Methodist Board. It is almost purely native.

The Southern Baptists have recently renewed their operations in Liberia, opening a Mission in (Zeo's) the Bier country, which is about 100 miles from the sea. The Pessy and Baugh people, whose countries are in the same direction, but still farther interior, are loudly calling for the Gospel. The Veys, in the vicinity of Grand Cape Mount, and the tribes from Boporo to Musardu, the capital of the Western Mandingoës, are importunate in their cry for the Christian teacher. No one can review without interest the history and recent reports of the Episcopalian Mission among the natives on the Cavalla River, in Maryland County. It has been marked with unrivalled success. The Sun of Righteousness evidently approaches his meridian; his scattered rays are converging to a focus.

I admit the existence of a problem in respect to negro capacity for civilization and self-government, whether as applied to Church or State. It is not surprising that such a problem should exist, nor that a favorable issue of the question should be thought extremely doubtful.

Therefore, I do not claim that Liberia has, as yet, given a satisfactory solution; though I candidly believe she will. But

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\* Know.

perhaps the "fullness of the time" for the development and successful exercise of her civil and ecclesiastical capacities has not come. Liberia is an infant, the latest born among the nations; and as such, corresponding imperfections, weakness and errors may naturally be expected. Yet I think I may safely say, that our missionaries in Liberia, of all denominations there, are doing what they can to solve this problem in harmony with the convictions, views, and earnest desire of the friends of negro susceptibilities. Many of the drawbacks to the favorable issue of this question have been removed, and others equally formidable are giving way. A new and nobler epoch is introduced.

But I should be unfaithful to the cause of truth were I to conceal the fact, that there are difficulties to be encountered—difficulties which only time and patient labor, co-operating with natural and providential causes, can overcome and remove. Particularly is this true in respect to the natives of Africa and our Missions. Idolatry, with its train of correlative evils, has, from continued repetition, become interwoven with the native character. "Their hearts are deceitful above all things, and desperately wicked."

We need a reinforcement of well-qualified men to co-operate with us in supplying the thirsty natives with the waters of salvation; we require means to support such while engaged in their legitimate and heavenly calling.

The aborigines in Liberia, especially those in the vicinity of the settlements, are beginning, in imitation of the Americans, to adopt civilized habits of industry, and to manifest a higher appreciation of the arts and sciences.

Many of them, having been brought up in our families as adopted children, could not fail to perceive the superior advantages of civilization to heathenism, and have naturally imbibed corresponding sentiments and principles, which they have in turn insensibly conveyed to their besotted countrymen.

In every town may now be seen the foot-prints of civilization and improvement. They are becoming more tidy in their style of dress—conforming more to civilized tastes and usages. Some are inclined to the use of tea and coffee, and to bury their dead in a *coffin*, instead of a *mat*.

Worn down and despairing of justice in their country palavers—the abode of treachery, fraud, and violence—they have fled to the American courts of justice. They can no longer trust their avaricious and double-dealing native judiciary, whose "tender mercies" are more cruel than the injuries professedly redressed.

These people come to us, and beg us to take their children and educate them. It is our earnest wish and desire to plant

schools and churches among them, and thus fill that dark land with intellectual and moral light. But this requires means. Liberia cannot as yet entirely sustain her schools and churches. The day is not distant when she will.

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From the London News.

#### THE FIRST LOAN OF LIBERIA.

THE LIBERIAN OFFICIALS IN ENGLAND.—Mr. Edward Williamson, the consular agent for the Republic of Liberia, yesterday afternoon entertained the Hon. W. S. Anderson, the Hon. H. W. Johnson, (gentlemen of color,) and his Excellency the Hon. David Chinery, its chargé d'affaires at the Court of St. James who have recently succeeded, in their capacity of Special Commissioners, in negotiating a loan in the British market on behalf of the Republic. A large party of ladies and gentlemen responded to the Consul's invitation to meet his distinguished guests, including the Hon. Mr. Roberts, ex-President of the Republic; Mr. Nunn, the Consul General of the United States of America; Mr. and Mrs. Courtney, Dr. and Mrs. King, Mr. Feron, the Solicitor to the Republic in England, and some members of the firm of Holderness, Nott & Co., the contractors for the loan. The grounds within which the festivities took place at Lee, in Kent, were decorated with the national colors of the Republic, blended with those of the United Kingdom and the United States of America, and every exertion was made, in the way of musical and other attractions, to render the occasion worthy of the special object to which it was dedicated, namely, the advancement of the material interests of the Republic of Liberia.

The natural products of the territory are coffee, sugar, arrow-root, palm oil, ivory, and iron, the latter giving 95 per cent. of pure ore; gold is also found in no inconsiderable quantities; and if the existing wise administration, which is based on that of the United States, can only be upheld for the next decade, it appears to be destined to become a great and flourishing African Republic, to which freed slave populations must inevitably make their way. These topics were enlarged upon by the representative of the Republic at the British Court; the Consul General, Mr. Roberts, the ex-President; Mr. W. S. Anderson, Speaker of the House of Representatives of Liberia: Mr. W. H. Johnson, Secretary to the Interior of Liberia, and several gentlemen connected with our own monetary and commercial interests. The loan with which the festivities were immediately associated amounted to \$500,000, required to carry out roads for developing the vast resources of the Republic. It was obtained easily, and indeed beyond the expectations of the con-

tractors, at \$4 25, and, in addition to ample redemption provisions, it will in the meanwhile insure an annual return of 7 per cent. The majority of the company were said to be subscribers to the loan, and, it need scarcely be recorded, they not only paid due honor to the loyal and constitutional toasts appertaining to their own nationalities, but drank with equal enthusiasm the healths of the Presidents (Grant and E. J. Roye) of the United States of America and of Liberia, coupling with the latter, "Prosperity to Monrovia, the capital of Liberia."

To the above, from the London News of August, 16 we add the advertisement of the Liberian Loan, as inserted in the *London Times*:

"LIBERIAN GOVERNMENT SEVEN PER CENT. LOAN.—Authorized by act of the Legislature of the Republic of Liberia, Session 1871. Issue of \$500,000, (hard dollars,) equal, at the exchange of 4s. to the dollar, to 100,000*l.*, in bonds to bearer of 50*l.* and 100*l.* each. Price of issue 85*l.* per bond of 100*l.* Interest payable half-yearly in London, at the banking-house of Messrs. Glyn, Mills, Currie, & Co. Redeemable at par in fifteen years from date of issue.

"Under the Liberian Loan Act of 1870, the President of the Republic is authorized to negotiate this loan. A copy of the act is annexed to the prospectus.

"His Excellency the President has accordingly, by his Commission, dated 27th May, 1871, under his hand and that of the Secretary of State, and under the seal of the Republic, appointed a Special Commission, and has nominated his Excellency David Chinery, Chargé d'Affaires and Consul General for the Republic of Liberia; a citizen of London, England; the Hons. William Spencer Anderson, Speaker of the House of Representatives and Henry Washington Johnson, senior, Secretary of the Interior, Special Commissioners, with full power to act in his stead, and has authorized the Commissioners to issue the bonds for the loan in the name of the Republic, and to pledge the general revenues and duties on imports and exports of the Republic for the payment of the principal and interest of the bonds, and to bind the Government, by any such conditions as may, in the judgment of the Commissioners, be necessary.

"Messrs. Holderness, Nott & Co. are instructed by the Special Commissioners for the loan to receive subscriptions for bonds to be issued under the above act.

"The terms of issue are as follows:

£10 per cent. to be paid on application.

20 per cent. on allotment.

25 per cent. on 1st September, 1871.

30 per cent. on 1st November, 1871.

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Total £85 per cent.

"The loan will bear interest from the 1st August, 1871.

"Subscribers have the option of paying the installments in anticipation, and will be allowed a discount of 5 per cent. per annum; but, in default of due payment of the respective installments, all previous payments will be liable to forfeiture. In cases where no allotment is made, the deposit will be returned without deduction.

"The present is the first public loan of the Republic of Liberia, and is issued under the act of Legislature of 1870, and the due payment, both of the principal and interest, is secured under the act by an excise tax, estimated to produce 30,000*l.* per annum, and one-fifth of the customs duties, which, in the year ending September 30, 1870, amounted to \$95,184 00, or more than 19,000*l.* sterling.

"The United States Minister Resident in Monrovia has been nominated by the Commissioners of Loan to receive the proportions of revenues accruing to the bond-holders in respect of the same.

"The interest upon the bonds is exempt from all Liberian taxes, as stipulated in the general bond.

"After allotment, scrip certificates will be issued to 'bearer.' These certificates will be exchanged for bonds to 'bearer,' in amounts of 50*l.* and 100*l.* each, after the payment of the last installment. The bonds will contain a copy of the act of the Legislature, 1870, and will be signed by the Chargé d'Affaires of the Republic of Liberia resident in London.

"Coupons will be attached to the bonds, payable in London half-yearly, at Messrs. Glyn, Mills, Currie, & Co's. The first half-yearly coupon will become payable on 1st February, 1872.

"The right of redemption of the above bonds, by half-yearly drawings, is reserved by the Commissioners on behalf of the Government.

"Certified copies of the act of the Legislature, of the general bond, and of the commission from the President of the Republic may be seen here by intending subscribers, or at Messrs. Fearon, Clabon, & Fearon's, 21 Great George street, Westminster.

"Forms of application can be obtained from Messrs. Holderness, Nott & Co., St. Michael's house, Cornhill.

"Applications must be accompanied with a deposit of 10*l.* per cent. on the amount applied for.

"London, St. Michael's house, Cornhill, 7th August, 1871."

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#### SOUTH AFRICAN WESLEYAN MISSION.

At the recent meeting of the Wesleyan Missionary Committee of Review, at Manchester, England, the Rev. W. J. Davis, from South Africa, author of the Kaffir Dictionary and Kaffir

Grammar, gave a very interesting account of the establishment and growth of the mission in South Africa, showing the difficulties with which the Rev. W. Shaw had to contend at the outset, and how much the Society were indebted to him for what he had done. He stated that in 1823 there was but one chapel, and now there were 137, besides 693 native huts and other buildings in which worship was held on the Sabbath day, and they had 800 services now held every Sabbath day. In 1823 there were 63 members of Society, all European; whereas now they had 11,374 members, and 2,963 on trial—of whom more than 10,000 had been converted from heathenism. In 1823 there were two local preachers, Europeans: now 850—of whom 750 had been converted from heathenism; and thus it was that they supplied more than 800 places of worship. In 1823 they had one Sunday-school, and about 100 children, all Europeans; now 168 Sunday-schools, and 11,163 scholars. In 1823 there were no week-day schools; now 106, with 6,227 scholars. The attendance on the ministry in 1823 was about 400; but now there were 50,000 to whom they ministered the Word of Life; and the whole country was open to them. The advancement in the arts and appliances of civilization was equally gratifying, and the revivals had been not only remarkable, but lasting. Some of the young Kaffirs were becoming good classical and mathematical scholars, and gave evidence that the Kaffir intellect could attain to any thing.

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#### LIBERIA BAPTIST MISSION.

Judge Cook, of Bexley, writes that his church and Sabbath-school are prosperous. In the latter there are thirty regular attendants. The native Christians are anxious to learn.

At Edina three have been recently baptized. The Liberia Association met with the church in that place, and had a "joyful season." The pastor says: "Much good can be done here, and the cry to our brethren and friends abroad is, 'Come over and help us.'" The church in New Georgia is reported prosperous and growing, and the children much interested in the schools. The pastor at Buchanan writes: "The Lord is still manifesting his love towards sinners, and verifying his promise to his servants. The new church edifice is progressing finely."

The missionary in Louisiana settlement reports two baptized the first quarter of the present year. The church and school at Congo Town are prosperous. Some of the scholars are reading the Bible, and most of them can write. In Robertsport four converts are reported. The school numbers fifty-seven, of whom thirty-seven are native children and Congoes. The Sabbath school and Bible class are in a healthy condition.

Mr. W. F. Gibson writes from Marshall: "When I look around upon the heathen tribes by whom we are surrounded, and see the disposition they manifest, and how willing they are to become civilized and Christianized, I am grieved that there is no more encouragement for them. The native tribes living in our vicinity, and farther northeast of us, are thirsting for the true light of the Gospel, and are continually calling for school teachers. Many of these tribes have abandoned their former habits of laboring on the Sabbath, etc. Cannot something be done for these poor people? Bowe Blarnus, the chief place in the Baole country, is a good station. If a mission-school were established there, it would be productive of much good in furthering Christ's kingdom. Truly, the harvest is plenteous, but the laborers are few."—*Baptist Missionary Magazine*.

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#### LIBERIA LUTHERAN MISSION.

Rev. D. Kelly, has again been appointed temporarily superintendent at Muhlenberg mission. Mrs. Preston is continued as matron, Samuel Sprecher as teacher. All the departments of the work are, therefore, regularly pursued, and are attended with encouraging success. There are between forty and fifty children at the mission, and Mr. Kelley informs us that he will shortly have the house full. The congregation is steadily increasing, numbering at present sixty-seven members. Several families have moved into the interior of the country, and form thus new centers of light, which shed their benign influence upon those dark regions.—*Annual Report, 1871.*

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#### MASSACHUSETTS COLONIZATION SOCIETY.

EXTRACTS FROM THE THIRTIETH ANNUAL REPORT, PRESENTED MAY 31, 1871.

*Obituary.*—The providence of God calls us to record the death of a distinguished benefactor, the Rev. Ebenezer Burgess, D. D. He was born at Wareham, April 1, 1790. At the age of fifteen he was master of a grammar school in his native town. At nineteen he graduated with honor at Brown University, where he was then employed one year as teacher of a preparatory school, and two years as a tutor. At twenty-three, in 1813, he entered the Theological Seminary at Andover, one year in advance. On graduating, he was elected Professor of Mathematics and Natural Philosophy in the University of Vermont, which he assisted in reorganizing after its suspension during the war with Great Britain. In the autumn of 1817, having resigned his professorship, he entered the service of the American Colonization Society, as one of its agents for exploration in Africa. By invitation, he commenced his ministerial

labors at Dedham, July 30, 1820, and was ordained as pastor, March 14, 1821. Soon after his ordination, he was urgently invited to the Presidency of Middlebury College, in Vermont; but, even if he desired that honorable position, the peculiar circumstances of his settlement forbade his acceptance. At the close of 1861 he retired from active pastoral labors: but his still useful life was spared till December 5, 1870. Of his labors for our cause, we must speak more particularly.

While at Andover, he earnestly engaged in the movement which gave new life to the project of Drs. Hopkins and Stiles, for a colony in Africa. He and his associates, it is well known, had many projects under consideration, which they referred to committees. Samuel J. Mills, Ebenezer Burgess, and Nathan Lord, were their committee to consider what could be done for the negroes. Mills and others thought of a colony somewhere in the vast wilderness between the Ohio and the Great Lakes, at a safe distance from the disturbing influence of white men. Burgess argued that white men would want and have that whole territory, and that their colony must be in Africa.

Of this committee, Burgess was selected to call public attention to the condition and welfare of the negroes through the press. A series of articles from his pen was published in some of the Boston newspapers, and other articles elsewhere, and may have had some influence in inducing the emigration of thirty persons in Paul Cuffee's ship to Sierra Leone, in 1815. Whether he had personal intercourse with Captain Cuffee before, or only after the voyage, we are not informed.

In the autumn of 1817 the Society had been formed, and Samuel J. Mills, another member of that Andover committee, who had been active in its formation, was appointed as its agent to visit Africa and find a place for the proposed colony; and on his nomination, his friend Professor Burgess was appointed as joint agent. They sailed November 16, going by way of England, taking letters which procured for them a favorable reception from His Royal Highness the Duke of Gloucester, Patron and President, and from other officers of the African Institution. Lord Bathurst, Secretary of State for the Colonies, gave them letters to the Governor and other officers of Sierra Leone. They arrived in that colony, March 22, 1818. The next day, the Governor being absent, they presented Lord Bathurst's letter to the principal officers of the Government, who informed them that, "in obedience to His Lordship's instructions," they would render them "any assistance in the objects of" their "embassy." Those instructions they obeyed, most literally and courteously; but neither they nor the principal merchants concealed their unwillingness that an American colony should be planted in their own immediate vicinity.

Availing themselves of the facilities afforded, they examined the Coast, and had intercourse with the chiefs for more than two hundred miles. The chiefs acknowledged that those who had been torn from their country, and made slaves in a foreign land, had not forfeited their rights to homes in Africa; and if they or their children should return, land should be furnished them on which to reside. They made no purchase, but the chiefs entered into such engagements to furnish land, when wanted, that it was thought safe to send out colonists. Having exhausted both their time and funds, they embarked, May 22, on their homeward voyage. In a few days the pulmonary disease, which had been checked and suspended by the African climate, resumed its ravages on Mills. He died June 16, and was buried in the ocean. Burgess alone returned and made the report, on the strength of which the first settlement was attempted.

When the colonists arrived, the engagements made for their reception were not fulfilled. The failure was not caused by any unfaithfulness of any of the black men with whom engagements had been made, but by an influence emanating from Sierra Leone, which they did not find themselves able to resist. Of this, the subsequent correspondence of Mr. Burgess with some of them afforded him satisfactory proof. Of course, the colonists had no home in Africa for nearly two years—till the purchase of Cape Mesurado. The colonists, however, did not blame these agents. On the contrary, they named their first settlement, after Monrovia, Millsburgh, in order, as they said, to record their gratitude, by uniting the names of both, and attaching them to a permanent establishment.

Of his various labors in this cause no complete account can be given, his persistent modesty baffling all attempts to extract the whole story from himself. The first of two volumes of Annual Reports of the Society, bound under his direction, and now before us, opens with three pamphlet articles on the subject, the second of which is without imprint, but must have been written about 1816, and has corrections of typographical errors in his own hand. It discusses the importance of colonization, and the advantages of Africa over any part of the United States as the place for it. It was doubtless from his pen. After his return from Africa, March 4, 1819, he was invited to continue in the service of the Society, to labor in the United States; but other duties compelled him to decline. October 10, 1819, he was appointed agent for the New England States, but we have no particulars of his services. August 13, 1827, the Managers "*Resolved*, That the thanks of this Society be presented to the Rev. Mr. Burgess, for his continued exertions in the cause of this Society."

At the close of 1839, the Constitution of the Parent Society was so amended, as to provide for Directors for Life, on the payment of one thousand dollars. He became such a Director in 1840.

In 1843 he was elected a Vice President of the Massachusetts Colonization Society, and the next year its President, in the place of Hon. William B. Banister, deceased. That office, however, he declined, for the reason that it ought to be filled by a layman. At the next election he accepted a place on the Board of Managers, which he filled till 1849, when he was elected Vice President a second time, and so continued to his death. During his life he continued to make frequent contributions for the benefit of Liberia, the record of many of which he carefully withheld from publicity.

The meagerness and inadequacy of this sketch of his services is largely due to a characteristic cause. He always maintained that our enterprise grew out of the general Christian sentiment of the country, and could not be ascribed to any one man or company of men, without injustice to others. He therefore carefully baffled all inquiries after facts which might be used in making him more prominent than he thought he ought to be.

*Operations of the State Society.*—Our last Report announced a new arrangement, by which the Parent Society was constituted our agent for the collection of funds. The result has fully justified that arrangement. By it the Parent Society has been enabled to place that business in Massachusetts, Connecticut, and Rhode Island in the hands of one District Secretary, Rev. D. C. Haynes. Not more than about one-third of his time has been occupied by his labors in this State, and much of that has been spent in preparatory labors. Yet our total receipts for the year ending April 30, 1871, were \$2,970 92, and payments \$3,043 71; leaving a balance due the Treasurer of \$72 79. Of the payments from this office, \$583 47 in all, \$190 15 were for rent and other office expenses, \$93 32 to the Parent Society or on its account, and \$300 00 to the Trustees of Donations for Education in Liberia, being given by the donors specifically for Liberia College. The amount raised for us by the District Secretary and paid into the Treasury at Washington has been \$2,412 24.

For the year to come, Mr. Haynes will probably spend more of his time in this State; and as he finds no difficulty in getting a hearing as often as he desires to speak, greater results may be expected. True, the events of past years have obliterated a great part of the interest once felt in our work. We could formerly say that so many hundreds of slaves were waiting for their freedom only till we could obtain the means to colonize

them; and many, on hearing that, gave at once, not caring to hear, or, if they heard, not heeding anything more that might be said of our work. As that motive is happily gone, those who gave for that reason only, now see no reason to give. We must therefore await the slow process of calling attention to other motives, which always existed, and have steadily been gaining in power. Of what kind they are, will appear incidentally in the remaining pages of this Report.

*Why Emigration will continue.*—The unsatisfactory condition of the colored people in this country, and hopelessness concerning its improvement, doubtless have much to do with this movement for emigration, but are by no means a full explanation of it. There are deeper and more permanent causes: the natural desire of all Christian men to diffuse the blessings of Christianity, and the promptings of patriotism.

What is patriotism? It is not feeling for the place where accident, or the necessities of business, or the fraud or violence of men, compelled our parents to be when we were born. The patriotism of the Hebrews in the time of Moses was not attachment to Egypt, the house of their bondage, where they and their parents had dwelt for more than two centuries, till the love of its flesh-pots had become the ruling principle in the minds of many of them, but it was attachment to Canaan, the land which God gave to their fathers, their true home, to which they had never lost their right. At a later day, Hebrew patriots could sit by the rivers of Babylon, where they had been born in captivity, and weep at the thought of Zion, which their eyes had never seen; and the truly patriotic favorite and cup-bearer of the Persian king, notwithstanding all his temporal prosperity, could not appear with becoming cheerfulness in the royal presence, while the place of his fathers' sepulchres lay waste. Something of this feeling has always remained among persons of African descent in the United States, and it has directed their religious aspirations towards the land which God gave to their fathers. The more noble-minded among them have always had a special feeling for the woes of that land, and a special desire to do something for its relief and elevation.

Hence it was that, in 1773, Drs. Hopkins and Stiles found black men at Newport ready to engage as missionaries to Africa. Hence, in 1789, Hopkins knew "Christian blacks, desirous to emigrate, enough to form a church, one of whom was fit to be its pastor." Hence, in 1815, before the Colonization Society had been formed, before the thought of forming it had been heard of in that region, the negroes of Richmond, Virginia, organized an African Missionary Society, for the support of Missions in Africa, which raised and appropriated from \$100

to \$150 annually for several years. Hence, the most able and zealous member of that Society, the Rev. Lot Cary, went out as their missionary in 1821, and served till his death, in 1828. And the feeling has never died out, to the present time. Emancipation has set it at liberty, so that it can come out and show itself, as it could not before. The correspondence of some of them with relatives and friends in Liberia had furnished the colored population generally with information concerning that country, on which they have relied, as they never did on information coming through white men; and occasional visits of Liberians to their homes have increased and diffused that information. So, when freedom came, there were black men, "in every district of the South," as Mr. Harris says, ready to urge emigration from all proper motives, religious and secular; and his assertion, that "they pretend that they wish the negroes of America to go to Africa as missionaries among their heathen brethren, as pioneers of civilization," is true of a very large proportion of them. Such were the motives of those emigrants from Macon, Georgia, by the first voyage of the Golconda, in 1866, who organized themselves as a Baptist Church, with a pastor, and of many of their companions. And such has been the avowed motive of a large and influential part of every company that has emigrated since, and of every company that has applied for our assistance in emigrating.

No opposition of interested parties, white or black, can stop a movement into which motives of religion and patriotism enter so largely. Nor can any political or pecuniary improvement of their condition in this country divert the best of them from their purpose. So long as the land of their fathers and of their brethren according to the flesh needs their presence and influence, they will feel the attraction, and seek those fields of labor which appeal at once to their piety and their patriotism.

And those attractions are sure to increase. Every agricultural Christian emigrant, who pushes inland and does well for himself, establishes a model farm and a model family, which exerts a good influence on the native population. Every new settlement carries with it a church and a school, by which the natives profit. And as profitable institutions for themselves, the natives are now calling for them more than ever before.

The growth of the spirit of emigration among Christian negroes at the South is therefore a healthy growth, and will continue; and it will be many years before those who were lately slaves will become rich enough to go without our aid. Nearly all of them were very lately slaves, and have nothing except what they have been able to earn and lay up since their emancipation. They need it all, and more, for comfortable outfits; and the pittances which some of them offer as the price of pref-

erence over other applicants, are so much taken from the supplies which they will need on their arrival. These offers show that the class of men now applying to us are willing, so far as they can, at the expense of labor and privation, to help themselves. It is not from choice, but from necessity, that they appeal to us. And as they go not merely for their own benefit, but for the benefit of mankind in promoting Christian civilization, they ought not to appeal in vain.

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From the Christian Mirror.

PHINEAS BARNES.

As we are making up our forms this (Monday) morning, we learn that Mr. Barnes died about 7 o'clock. In this death, the city and the public have sustained a great loss. It is not for one outside of the profession to speak of his legal attainments. With an acquaintance from the preparatory course at Andover, all through college life to the day of his death, the deceased was remarkable for integrity and stability. That he was a Christian, his daily family acknowledgments testified. Mr. Barnes was early interested in our public schools. He was a thorough, practical educationist. He gave much personal attention to education, and to his oversight the present high state of our city schools is indebted. He was also greatly interested in the elevation of the colored race. His philanthropy sought both the elevation of the race, and of its dark continent, their home. On this account he was much interested in the experiment making in Liberia as to the capacity of the colored man for self-government.

The deceased, although suddenly attacked with a fatal disease, was not surprised by the summons. From the first, he set himself calmly to prepare for death; and in this showed how the more a man is worth, the less worth has this fleeting world and all evanescent things in his eyes: the more inclined he is to place God, eternity, and virtue above all else. Mr. B. spoke of his departure with the greatest Christian composure. His sufferings were great; but death was to him the crown of life. So in other instances of late, and especially in this, has the King of Terrors seemed to delight to smite,

"What, smitten, most proclaims the pride of power."

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From the Worcester Evening Gazette.

**COLONIZATION MEETING IN WORCESTER, MASSACHUSETTS.**

AFRICAN COLONIZATION.—The meeting for this cause, occurred as advertised, at the First Baptist Church, last evening. Rev. Mr. Stratton, of the Old South Church, presided. Rev. Dr. Bigelow of Brooklyn, N. Y., offered prayer.

Rev. Mr. Haynes, of the American Colonization Society, Washington, D. C., spoke at length, giving the reasons why he was aiding the Society. Large numbers of the colored people, particularly South, have applied to the Society for aid to get to Liberia.

If it were not their desire to go, the case would be altered, as they have the same rights to this country as any of us; but there are heroes amongst them, who desire to become in their fatherland distinguished for success and usefulness. It is their privilege to go, and ours to help them.

Besides, there is now no doubt that the circumstances of those who have gone to Liberia, and who may go, are greatly improved. Here, the masses of them are poor to the last degree; there, they become at once landholders, receiving twenty-five acres to a family, as a free gift. The land is rich, and they can raise all they need; there, they are subject to no prejudice on account of color, and all occupations and sources of wealth are open to them. Letters are constantly received from emigrants, lauding the country and inviting their friends to come.

But these are not the prime motives for promoting emigration to Africa. That continent has suffered great wrongs from the whole Christian world, and justice as well as humanity prompts its civilization. White missionaries cannot live there. A terrible mortality has attended efforts there by white men. The fifty years' experience of the Society, in sending colored men, has demonstrated that the climate is not deadly to them, and that they are otherwise adapted to the redemption of Africa. Freedom in this country has furnished thousands anxious to go and participate in the great work there. It were a crime to refuse them aid to do it.

Rev. Dr. Gray, of Washington, who was expected to speak, was detained at another meeting, and did not arrive until the audience was dispersing.

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From the Meriden Republican.

#### AMERICAN COLONIZATION SOCIETY.

A meeting in behalf of this Society was held at the Baptist Church, Sunday evening. Rev. Mr. Walker presided. Rev. Mr. Gaylord offered prayer. Rev. Mr. Haynes, of the Society at Washington, spoke for an hour to a large and attentive audience. He said that the fact of the greatest interest now was, that several thousand of the freedmen at the South had made application for passage in November to Liberia. Their chief motive in going seems to be to participate in the great work of civilization and Christianity now going on in Africa

by means of the Liberian Government and Churches. The experience of fifty years shows great mortality amongst white missionaries in Africa, and at the same time that the descendants of the clime can thrive and be useful. The speaker thought it was too late for any to sneer at the negroes of the South. They demonstrated their courage and general good character during our war. There are clearly heroes amongst this people. Besides, their success in Liberia is evidence that they can be depended upon. By their means Western Africa, from being an almost impossible missionary field, has become one of the most promising. Another motive they have in going is their crowded condition South, their utter poverty, and the prejudice against color in this country. Those accepted as emigrants by the Society are furnished with a free passage, and are given twenty-five acres of good land. The plan of the Society is not to send them out of the country, but to aid those who prefer to go, that they may do it successfully. Rev. Mr. Walker and Rev. Mr. Gaylord were made life members of the Society.

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From the Liberia Register.

#### RECEPTION OF THE AMERICAN MINISTER.

His Excellency the President received the American Minister, Hon. J. Milton Turner, on Wednesday, the 19th instant, at the Executive residence, and the following is a copy of the remarks made on the occasion. It is a matter of considerable import that the honorable gentleman is the first black representative that has been accredited to this Government from the United States. We sincerely hope that the honorable gentleman's stay may be extended indefinitely, and that the American Government will, through her worthy representative, understand and feel that, though her offspring has arrived at the years of maturity, yet she does not fail to remember the "rock from which she sprang, and the cistern out of which she was dug."—ED.

In compliance with permission granted me by your Excellency, I now have the distinguished honor of entering your august presence in the capacity of Minister Resident and Consul General from the United States to the Republic of Liberia.

In obedience to the expressed command of your good friend the President of the United States, I take great pleasure in making known to the Republic of Liberia the sincere desire of the Government of the United States to strengthen and perpetuate the state of friendly feeling now so happily existing between the two countries.

The Government of the United States will be pleased with

any increased development of the equitable commercial relations now existing between the citizens of the two Republics.

I cannot consent to allow the present opportunity to pass without offering to your Government the congratulations of the country I have the distinguished honor to thus represent. In the true spirit of laudable progress, you have planted upon these shores the germ of a Republic, that is destined not only to develop a civilization worthy of the respect and admiration of unborn generations; but by means of the Christian religion to debarbarize and benefit for almost immediate usefulness thousands of human beings, whose intellects are to-day debased by the destructive potency of heathenish superstition.

It becomes me now to tender to your Excellency my sincere assurances, that during my official residence near the Government of your country, it shall be my most pleasant duty and highest aim to contribute to that state of amity and good friendship which now so happily subsists between the Government of the United States of America and that of the Republic of Liberia.

*His Excellency the American Minister, J. Milton Turner:*

The reception of your sealed letter, credentials, and address makes this day memorable in the history of Liberia.

I have listened to your words, as to those of devoted patriotism for your country, expressive, appreciative, and worthy of your accredited ministerial mission to Liberia, and which words have been so eloquently set forth, leaving the persuasive sentiments, founded upon facts, of the onward march and that high exemplary destiny of the great model Republic, in the work of transforming man, in all possible ways, to do the will of and be more like his Creator; and to this end are directed the co-extensive aims and efforts of its most excellent Chief Magistrate, President Grant, my great and good friend, in whose country's model service, and in his name, and under his auto-graph signature, you have the distinguished honor to be the first negro representative accredited near the Liberian Government. And, in the order of appointment of negroes to foreign Governments, who have been named to and confirmed by the Senate, commissioned and accredited from the mighty Republic, you have the honor to be the second.

The Republic has been made mighty from a combination of innumerable causes, found both in natural fertility of the soil, and in a peculiar people, having a perfect knowledge of the circle of the sciences, applied artificially to developing all nature. Your countrymen, the Americans, like their great Anglo-Saxon prototype England, thoroughly understand, accept the truth, and act upon it, that all true greatness under Providence must originate in and be completed by themselves.

It must be accompanied by the adoption and the unfailing execution of the adequate means to the end had in view, to make it second to no other real greatness in the world.

This they have done. In whom, than in Prussian Bismarcks—in a nation of Bismarcks—is to be ascribed the greatness of the German Empire.

Behold! What a power they have established in the counsels of European politics, surrounded by great, ancient, wealthy, and aristocratic dynasties.

Proud and ancient Austria, and still the more notorious France, with a most able leader at its head, in the person of Napoleon III., were compelled to yield to the superior self-conceived, matured, and executed powers of Prussia.

Hence, since, the United States, England, Russia, the German Empire, and, indeed, all the noted and ancient empires, kingdoms, and governments of the world, have found their most reliable strength and power of perpetuation to exist almost wholly within the improved capacity of their own peoples respectively.

Here, I beg you Liberians to take courage, as to what you may become in this country, abounding in natural wealth.

I hold, that all mankind are by nature, and, by an enlightened state policy no less binding, by a generous social one, linked in one common bond of brotherly love.

So, all classes of causes should be abolished, which may in any way hinder the accomplishment, or establishment, of brotherly love amongst all the nations and tribes of men in the world.

The general spread of religion, education, and commerce are to be looked to, to make Africa, what America, Europe, and Asia are.

Civilization and enlightenment indorse a cosmopolitan brotherly love.

Here, it becomes me to record briefly and sadly the evils slavery has done against brotherly love.

Slavery, in days gone, I trust, never to return, being the reverse of that brotherly affection, which slavery in the interests of cruel masters has fastened, is a most baneful incubus upon the unfortunate individuals composing societies made up from both the slave States and the free States.

I say the free States, too, because the latter directly or indirectly went out from the former.

That incubus is a compound of every wickedly-conceived and practical ingredient to effect disunion, be that thing whatever it may be, if it will effect that disunion, (murder and arson generally excepted; because these were, generally, against the

interests of slave owners.) Hence, we have less murder and arson in Liberia than any other country of equal extent and population.

Originally, it was the desire of slave owners to divide the individuals of slave plantations; but at last, to divide them everywhere became a cherished object. So those same individuals would find it next to impossible to rid themselves of a common evil, for the want of a power to obtain a common concert of action, to agree upon a great plan or measure, which would achieve their deliverance from the killing bonds of slavery.

The evil of hatred and disunion were so well matured by them, that it is difficult not to believe that it either has been transmitted, as natural qualities are, from father to son, or traditionally handed down.

But, as before observed, the individuals of the society, made up from such crude materials, too often cherish the spirit of disunion, of personal opposition, bitter resentments, and even acts of rebellion, in a self-constituted government among themselves.

By which means slave owners were ever made secure in the possession of their slaves, without either the trouble or expense of watching them.

This opinion, as a paying policy, was promulgated by slave owners, and afterwards propagated from one part of the American Union to the other, by the pulpit and the press.

The opinions of negro inferiority, (favorite themes,) having been formed in the private dwellings of the said slave owners, were so shaped, put, and taught, as to seem to be veritable truths or facts, to the common people, as taught in their common schools; and it was polished into a seemingly undeniable philosophy for the mixed masses in their colleges and universities.

From such instructions of negro inferiority, many good and honest people in your country, the United States, and even some in our country, Liberia, I will do them the justice to say, from causes above enumerated, believe the negro to be the inferior of all inferiority found in the peoples of other nations.

But what negro in Liberia or elsewhere, with a soul in him which can think, weighing the pros and cons, believes he is such a nobody.

O, Almighty Father, bless all nations. Bless especially the great parent Republic, and its negro child, the little Republic, Liberia.

May she take warning before it be too late, and unite the individuals of the nation in bonds of brotherly love at home;

and abroad, may it be extended. Because yet a great negro nationality is to be reared on the West Coast of Africa.

The little child is sickly, poor, ignorant, bad, and wicked, comparatively. It is a poor child, surrounded by immense natural wealth. But an applied systematic industry is the source from which to accumulate certain wealth, if directed by equally certain intelligence and economy.

Again, I say, we must learn, Liberians, what *your* country has long since known and practiced, that the accumulation of the former depends on the right exercise of the last two.

They should be of national concern. It is an ignorant, bad, and wicked child mainly, because it has not learned the killing cost price of adhering to the characteristics of the last three adjectives named above.

The opposites of these five qualities appear in our beloved parent, the United States. She is healthy, wealthy, learned, good, and pious. It is truly the model Republic of modern times.

The bloodless victory over devastating selfishness being confirmed, then, that brotherly love and union being generally established, with all her other elements of greatness being steadily kept in view, increasing with the lapse of time, will perpetuate the United States, one of the greatest and most powerful Governments in the world.

The use of the same means, which have made and will do such wonderful things for the parent, cannot fail to do some of the same things for the child—the little Republic.

I most cordially welcome you, in the name of the infant Republic, Liberia.

I welcome you as the accredited representative of the parent Republic of Republics.

I welcome you as the friend of intelligent national liberty, and of national modern progress in every country.

I welcome you as the chosen promoter of that friendship, good understanding, and best interest, which should ever mutually subsist between the great parent and the little child, not incompatible with the dignity of the former or the honor of the latter.

I welcome you, again, on behalf and in the name of the Liberian Republic, with a double national welcome.

His Excellency J. Milton Turner.

Six times seven, thou art made welcome to our shore.

I have the exquisite pleasure to present you with your exequatur, which, may God grant, could not be placed in more worthy hands.

For the African Repository.

**REMINISCENCES OF LIBERIA.—LEAF No. XII.**

SCENES IN THE INTERIOR.

(FROM MY JOURNAL.)

*Monrovia, Friday, February 16, 1844.*—“Blessed be the God and Father of our Lord Jesus Christ,” that I am yet sustained in being by His almighty power, and kindly supplied by His providence and grace with every needed blessing. I have had another feverish flash, which lasted about twenty-four hours; but I neither took medicine, kept my bed, nor was I hindered from pursuing my labors. The paroxysm went off with profuse perspiration, and I am as well this hour as when I left America.

Our little Conference closed its session on Thursday, the 8th, and the brethren scattered for their appointments. Three of them are appointed to the interior, and I go with them. We leave next Friday, the 23d, stop and hold quarterly meeting at Robertsville, and on Monday push on to the Goulah country. May the Great Head of the Church go with us and bless us. I preached twice last Sunday, at 10½ A. M., to the Americans in the church, and at 3 P. M., to the natives in their little thatched chapel.

*Monday, February, 19.*—I was out of town yesterday, and preached twice —once at Lower Caldwell at 11 A. M., and New Georgia at 3 P. M. Brother Johnson and Dr. Lugenbeel went with me. It was a warm day. I felt at night very much fatigued, but am quite well to-day. God be praised for His protecting care.

*White Plains, Friday evening, February 23.*—We are here on our way to Robertsville, and thence to the interior. The week has been spent in getting ready for our long journey. Last night we held a farewell meeting in the church at Monrovia. Brother Johnson\* preached, and one or two exhortations followed. This morning at 10 we mustered at the wharf. A large company of our brethren and sisters met us there, and in a warehouse we sung and prayed together, Brother Herring leading our devotions. Even after I had taken my seat in the boat, many came and shook hands with and commended me to God. We started amidst prayers and blessings. Our baggage, provisions, and the utensils of the brethren, who go to live “in the bush,” were all stowed away in a large canoe, and we ourselves went in a boat. We left about 11½ A. M., and all seemed in good spirits. By the time we reached Caldwell, the boys in the canoe discovered that she was sinking, having leaked and taken in a quantity of water. We had to stop, land, and unload a large part of the load. My bedding and box of provisions got wet, and Brother Russell’s† books quite spoiled. At 5 we arrived here, and, as usual, were most kindly received and entertained. After getting some refreshments, I went over the river to Millsburgh, and called on Sister Wilkins: found her quite well, and in good spirits. We all went to church, and I preached

\*The late Rev. Elijah Johnson, a pioneer of Africa.

†Yet living, and an Episcopal clergyman, at Clay-Ashland.

a short discourse from Romans, x: 13-15, and then put up the brethren to exhort. We had a most heavenly time. It then occurred to me to make an effort to raise funds for the missionary cause, and thirty dollars were pledged in a few minutes.

*Robertsburg, Sunday night, February 25.*—We have had a very excellent quarterly meeting. Left White Plains at 11 yesterday, and arrived here at 1. Brother Roberts\* and family had moved out on Thursday, and were so much settled as to make us comfortable. Sister Wilkins† came out with us, and endured the walk well. Preached at 4, and then met the quarterly conference; licensed one man to exhort, and elected two men stewards. In the evening Mr. Stevens preached, and several mourners were at the altar—poor natives of Africa, crying for mercy. These are strangers, who have come from a far country to escort back to his home our Brother John Kennedy, who had been captured in the Dey country; but, telling of his being a Christian, the king, who was going to kill him, was afraid, and sent him home. Among the mourners was the son of this king. May God convert his soul.

*King Zeo's Town, Queah Country, Tuesday, February 27.*—We left Robertsburg at 10½ A. M. yesterday—Brother Wilson,‡ Brother Johnson, and myself—with 21 carriers of baggage—bedding, cooking utensils, food, and articles to purchase provisions in the country. The Brethren Russell and Stevens were not quite ready, having been disappointed in getting carriers. At 11½ we arrived at a small village, where we fell in with *Zoda Quee*, the headman of Robertsburg. This man evidenced much pleasure at seeing us, but it was painful to reflect on his dreadful apostacy from the faith of the Gospel. He was once a praying man, had united with the church, was baptized, and married to one wife. Now polygamy, the reigning and besetting sin of the African, has drawn him away from God.

Resuming our journey, after resting a few minutes, our course by compass was due south. The country was increasingly undulating, and we frequently fell in with wide streams of cool and delightful water; a luxury of incalculable value to weary foot travelers on a hot day in Africa. After a walk of three hours, we arrived at a considerable town, called *Seabrica*. Here we stopped to rest and take some refreshment. This town consists of thirty-one huts, and is pleasantly located on what is said to be an arm of the Junk River. We crossed this stream, some one way and some another. One of our men carried me over on his back, as did another Brother Wilson. Brother Johnson, however, being rather bulky and weighty, preferred the native fashion of crossing. And what a fashion! A tree lies across the stream, from bank to bank, and over its trunk, and up and down its branches, a man has to climb like a squirrel to get to the other side. We did not see the king, *Bafflu*, as he was not at home, but pursued our journey; and at 3.20 P. M. arrived at this place, which is fourteen miles from Robertsburg. I was exceedingly fa-

\*The present bishop.

†The late Mrs. Ann Wilkins, of cherished memory.

‡The late Rev. R. B. Wilson.

tigued, never having walked so far in one day before. My clothing was thoroughly saturated with perspiration, and my feet hot and sore. But I remembered the precious promise, "As thy days, so shall thy strength be," and took courage. Brother Wilson advised stopping here for the night. He had been here before, knew the king, who was friendly; and, although from home, was sent for immediately. We were soon accommodated with huts for ourselves and carriers, and I had recourse to a never-failing remedy for sore and aching feet—immersion in cold water. As soon as old King Zeo arrived, he embraced Brother Wilson as an old friend, and dashed us a fine sheep for our supper. At 7½ o'clock all hands were mustered by the ringing of a small bell I had brought with us, and I preached to a large assembly from the words of Peter, Acts x: 34-35. The interpreter became much animated, and at one time stopped and exclaimed, "We be glad to see you, sir; we all glad to see you." The other brethren followed in exhortation, and the old king also made some remarks, that "It was good to serve God, for He made all things, and gave us all we have." At 9 we retired.

We have had a good night's rest, and I feel refreshed. The king is to give us this morning an answer, whether he would like to have a God-man—that is, a minister—stationed in his town. After breakfast we leave for King Governor's town.

S.

SPRINGFIELD, O., September 12, 1871.

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For the African Repository.

#### THE MACEDONIAN CRY FROM AFRICA.

Du Chaillu, in his recent work on Equatorial Africa, after describing a scene of one of the massacres for sorcery, so common with the natives among whom he traveled, narrated the secret visit to him of *Adoma*, who deplored this fatal superstition of his people; and whom he comforted as well as he could, and spoke to him of the true God, and the wickedness of the conduct he had witnessed that day, gave the answer of the poor pagan, as follows: "Oh, Chally, when you go back to your far country, let them send to us poor people, to teach us from that which you call God's mouth;" "meaning," says Du Chaillu, "the Bible." I promised *Adoma* to give the message, and now do so.

It is a "Macedonian cry," and every Christian heart will respond to it with an anxious thrill; and may many a missionary pursue the trackway of that intelligent and enterprising traveler, which will lead to the tribe to which this man belongs, which is situated in a healthy region and hilly.

We give praise that Liberia is furnishing missionaries, to cause "Ethiopia to stretch forth her hands to God;" and they, with a few white missionaries, if they can settle the hills and mountains discovered by Du Chaillu, will, while they enjoy immunity from disease, instruct the rising generations into Christianity and civilization.

The first requisite is for white men of commerce to build "factories," or

stores, higher up the rivers, and to introduce trade with that isolate people; this can be done by steamers; while the salubrity of the mountain air will make their establishments permanent; and the productions in ivory, ebony-wood, palm-oil, copal-wood, and dyestuffs will prove highly profitable! Then the missionaries, white and black, can settle with safety.

The error and fatality, which prevented white ministers of the Gospel remaining long in Africa, appears to have resulted from settling on the Coast and on river banks. This is no more, or scarcely more, than what happens in our own America. For any New England minister to live in the low country of Georgia, or Louisiana, on the Alabama, or Mississippi, would prove as quickly fatal. The improved idea is now to go higher up the country, and luxuriate in the mountains. The people there invite, and attended by *traders*, it will be very beneficial. Commiseration for Africa behoves Christian philanthropy to disabuse her children of the delusions which prevent increase of population. As the equator is not very far from Liberia, that Republic can gradually, by purchase, extend her friendly Government over those regions.

TRUTH.

ATHENS, GEORGIA, August, 1871.

For the African Repository.

**"INCREASE OF POPULATION."**

Under this head, the AFRICAN REPOSITORY for August, 1871, (page 256,) has the following notice:

"By the census of 1860, there were 4,441,750 colored inhabitants in the United States. In 1870 the number had increased to 4,895,164. There has been an increase in all the States, except Kentucky and Virginia, and the loss here has been caused by emigration. The District of Columbia has gained more than Virginia has lost, and either of the three States of Ohio, Indiana, or Illinois more than Kentucky has lost."

This statement shows some increase of population, but, if compared with former census tables, it will show the increase to be at such a diminished rate as to make an absolute diminution a probable result of the next census. The rates of increase in the white population has been about thirty-three per cent. every ten years since 1790. The following table shows the number of colored persons in the United States at each census, with the absolute increase in each period of ten years, and also the decennial rate:

| Years.    | Number.   | Increase. | Per cent. |
|-----------|-----------|-----------|-----------|
| 1790..... | 757,363   |           |           |
| 1800..... | 1,001,436 | 244,073   | 32.23     |
| 1810..... | 1,397,870 | 396,434   | 37.58     |
| 1820..... | 1,771,562 | 373,692   | 28.59     |
| 1830..... | 2,328,642 | 557,080   | 31.45     |
| 1840..... | 2,873,758 | 545,116   | 23.41     |
| 1850..... | 3,638,808 | 765,150   | 28.62     |
| 1860..... | 4,441,730 | 802,922   | 23.37     |
| 1870..... | 4,895,164 | 453,434   | 10.05     |

The influx of colored persons from southern and western States has, perhaps, ceased, and the future increases in these States may be inferred from the increase in New York and Pennsylvania. In 1860 New York had 49,005 colored persons. In 1870 the number was 51,862, showing an increase of 2,857—an increase of  $5\frac{3}{4}$  per cent. in ten years. In 1860 Pennsylvania had 56,849 colored persons. In 1870 the number was 64,214, showing an increase of 7,365, or  $12\frac{3}{4}$  per cent. in ten years, with the close proximity of Maryland and Virginia to aid the increase by emigration.

URBANA, OHIO, August 21, 1871.

J. H. J.

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From the Republican, June 10, 1871.

#### LIBERIAN INTELLIGENCE.

SUGAR.—There has been manufactured on the St. Paul's three hundred thousand pounds. Both of our principal planters, Sharp and Anderson, have gone to the United States on business connected with an extension of their trade. The "Pope" took sixty thousand pounds for Sharp and fifty thousand pounds for Anderson.

COFFEE.—Its production gradually increases. The exports during the past two months have been to America, by "Ida C," five thousand four hundred pounds; by the "Thomas Pope," seventeen thousand eight hundred and seventy-seven pounds. There is a very active taking to the growth of the article, and a respectable quantity may be duly looked for. This year's estimated crop for Montserrat county is set down at thirty-five thousand pounds.

ARROW-ROOT AND GINGER.—These are produced mostly by immigrants from Barbados, living along the Carysburg road and at Crozerville. There was exported during the dry season about twenty tons of arrow-root, and of ginger about ten thousand pounds, mostly to England.

PALM-OIL is plentiful this season, and coasting craft are making full trips. The latest arrivals have been "Sam Ash," to H. Cooper, 4,000 gallons; "Martin H. Roberts," Sherman and Dimery, 8,000 gallons; "Foot-Prints," Sherman and Dimery, (three,) 7,000 gallons; "Charles D. Lewis," W. F. Nelson, 18,000 gallons; "Cupid," McGill and Bro., 30,000 gallons; "Fisher," W. F. Nelson, 13,000 gallons; "William Brooke," C. T. O. C. King, 8,000 gallons.

MARINE.—Brig "Ida C," J. Berry, Jr., master, cleared on the 23d ultimo; cargo, 149 tons of palm-oil; 3,930 pounds camwood; 5,329 pounds coffee; 570 pounds ginger; 2,348 pounds of copper. Bark "Thomas Pope," Richardson, for New York, cleared on the 5th; cargo, 51 casks oil, 4 barrels do.; 115 tons camwood; 152 bags—17,877 pounds—coffee; 12 tons ivory; 150,000 pounds sugar. Schooner "Nettle," Willis, for New York, cleared on the 5th instant. Schooner "Helen Fisher," sailed on the 10th, with full cargo and twelve passengers, for Boston. List of passengers by the bark "Thomas Pope," Richardson, master, hence for New York on the 3d. Mrs. W. S. Anderson, two children, and servant; Mrs. J. D. Johnson, three children;

Miss Luca, Mrs. Harrison, Mrs. Amanda Moore, Mrs. Emily Hooper, Master Willy James, Mr. Jesse Sharp, Mr. Archy Smith, Rev. Wilcox, Rev. Dillon. Mrs. Georgia Russell, and Mr. P. Downing. Foreign vessels loading for Hamburg, by Mr. Jantzen: Norwegian brig "Tordenskgold," Captain Samuelson; the "Afrikaan," Captain Maarschalk, for Amsterdam; "Fisher," W. F. Nelson, for Boston. Schooner "Isaac Moore," owned by Mr. Augustus Washington, grounded in attempting to cross the bar on the 27th ultimo, and subsequently went to pieces. The schooner "Sam Ash," Henry Cooper, owner, got ashore on the bar on the afternoon of the 25th ultimo, and was got off with difficulty. The British and African Steamship Company's steamer "Bonny," Captain Pycraft, arrived from the windward on the 3d instant, and, after landing freights and mails, went to the leeward on the same day. The steamship "Congo," Captain Lowry, of the same line, left this port on the evening of the 7th instant. She was from the South Coast, having on board 1,350 casks of palm-oil, 2,300 bags palm kernels, 1,600 ounces gold dust, 24 parcels of ivory. She took from here sixty puncheons palm-oil, and had no room for any more. She left considerable freight. Four hundred puncheons of palm-oil, it is reported, were left at one place down the Coast. No room.

DEATHS.—George Henry Mason departed this life 21st April, 1871. His parents immigrated to this country during the governmentship of Ashmun. In early life Mr. Mason was apprenticed to the printer's trade, under the now Judge Minor, then of the "Herald," H. Teage, editor, and in this business he ever, after accomplishing his apprenticeship, sustained an eminent character as a boss workman. For his death we mourn the loss of an intimate friend, a fellow craftsman, a christian brother. Mrs. Mary Ann Furguson, daughter of the Hon. A. D. Williams, well known as Vice Agent and Agent of the Colony, and as Vice President of the Republic for years, and during President Roberts' visit to England as President, departed this life. Mrs. Furguson was the mother of Mr. Anthony T. Furguson, at present teacher of the preparatory classes in Liberia College. She was for years a member of the M. E. Church, and departed this life expressing hope in the faith in which she lived. Hon. T. J. Thompson, chairman of the Monthly Court of Bassa County, died suddenly on Monday last at his home. Mr. Thompson was a graduate of the Episcopal Seminary at Mt. Vaughn, Cape Palmas, and resided, we believe, sometime with Mr. Rambo, during his stay at Bassa, in charge of the P. E. Mission interest there. He was for a time in charge of the church at Bassa. Mr. T. emigrated with us to this country from Baltimore, (we, however, not from Baltimore,) in 1842, in the bark *Globe*. He was a young man, 36 years of age, of the practical and useful sort, adapted to a young and growing country.

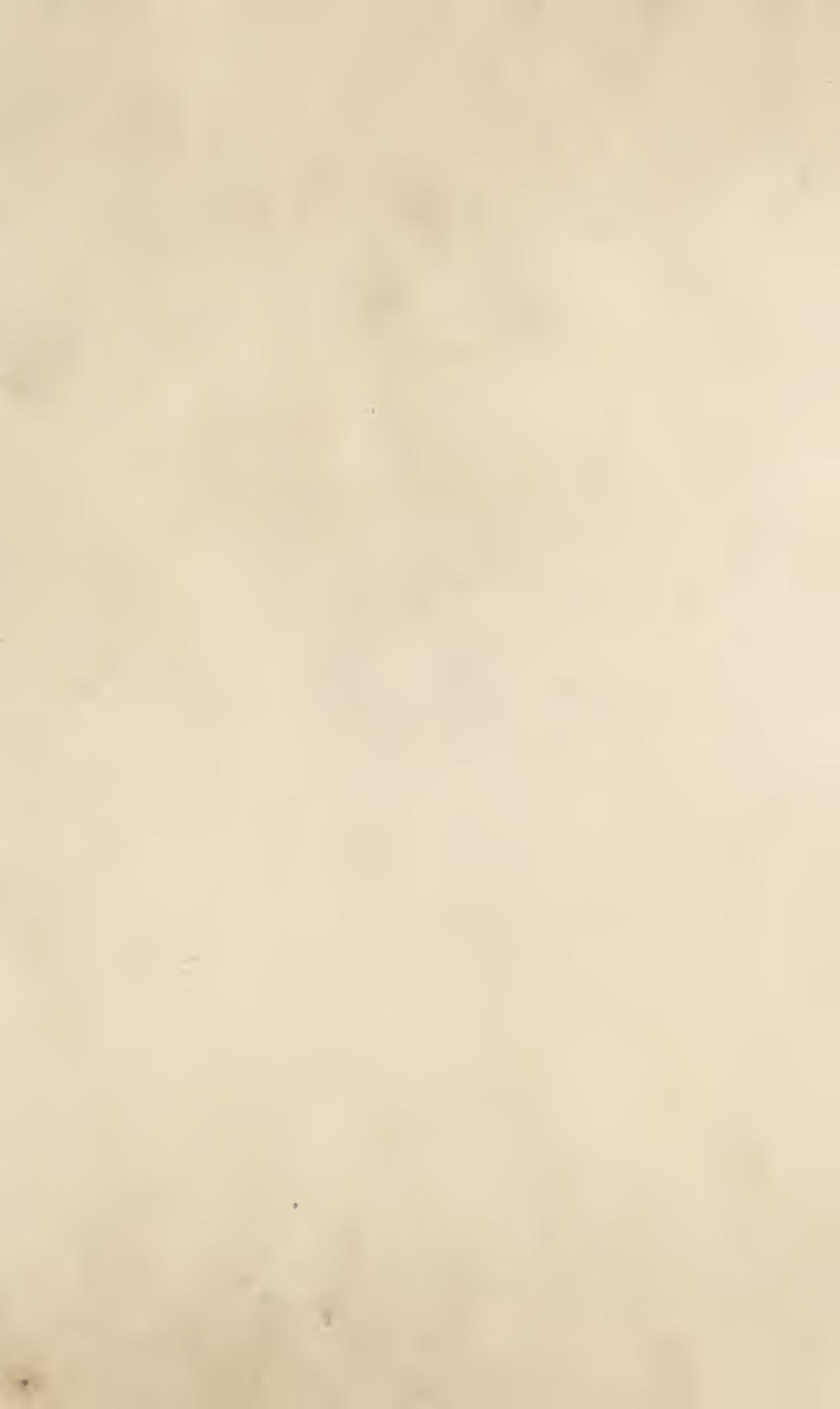
VOTES BY COUNTIES.—For President, J. J. Roberts: Montserrado, 642; Bassa, 248; Sinoe, 283; Maryland, 131: total 1305. For Vice President, A. W. Gardner: Montserrado, 644; Bassa, 248; Sinoe, 217; Maryland, 131: total 1240.

[October, 1871.]

## Receipts of the American Colonization Society,

*From the 20th of August to the 20th of September, 1871.*

| MAINE.   |        | NEW YORK.  |            |
|--|--------|--|------------|
| <i>Minot</i> —James E. Washburn.....   | 30 00  | James Sherwood, F. St. John  |            |
| By Rev. J. K. Converse, (\$54.50.)   |        | Lockwood, each \$10; Judge   |            |
| <i>Kennebunk</i> —Jas. Titcomb, Chas. Thompson, H. G. Durell, each \$5; C. Littlefield, Mrs. Tobias Lord, each \$2; Mrs. Wm. B. Sewall, \$3; Mrs. Abigail Hill, \$2.50; Miss E. W. Haliet, Cash, each \$1.....   | 26 50  | Butler, \$5; Rev. C. M. Selleck, \$6; Mrs. M. E. Bells, \$4; Others, \$5.....  | 50 00      |
| <i>Biddeford and Saco</i> —R. M. Chapman, \$10; Joseph Hobson, \$5; Rev. C. Tenney, Mrs. C. H. Hobson, M. Lowell, Edward P. Burnham, each \$2; Mrs. Philip Eastman, \$5.....   | 28 00  | By Rev. Dr. Orcutt, (\$25.33.)   |            |
|  | 84 50  | <i>Fairfield</i> —Ebenezer Silliman, by Ezra Silliman, ex'r.....   | 25 33      |
| NEW HAMPSHIRE.   |        | NEW YORK.  |            |
| By Rev. J. K. Converse, (\$11.00.)   |        |  | 229 31     |
| <i>Lebanon</i> —Cash, \$5; S. Cole, J. C. Sturdevant, each \$2; Dr. Smalley, Mrs. Dr. Clough, each \$1....   | 11 00  | By Rev. Dr. Orcutt, (\$108.00.)  |            |
|  | 22 05  | <i>New York City</i> —Mrs. A. C. Brown, \$75, for the support of John Leighton Wilson in the Liberia College; W. M. Raymond, \$30..... | 105 00     |
|  | 78 05  | <i>Dobbs' Ferry</i> —Anne Alton.....   | 2 00       |
|  | 46 00  | <i>Hastings</i> —A Friend.....   | 1 00       |
|  | 100 00 | By Rev. J. K. Converse, (\$54.00.)   |            |
|  | 85 93  | <i>Keeseville</i> —Mr. and Mrs. D. Dodge, \$10; W. Mould and Mrs. A. Thompson, each \$5; Cash, \$1...                                  | 21 00      |
|  | 5 00   | <i>Plattsburg</i> —Moss R. Platt and Mrs. S. P. Bowen, each \$10; James Bailey and Mrs. Edwards, each \$5; A. Williams, \$3.....       | 33 00      |
| VERMONT.   |        | NEW JERSEY.  |            |
| By Rev. J. K. Converse, (\$78.05.)   |        |  | 162 00     |
| <i>Charlotte</i> —Col. in Cong. Ch.....  |        | By Rev. Dr. Orcutt, (\$195.30.)  |            |
| <i>Barre</i> —Stillman Wood, Dea. Lyman Gale, Dr. Jackson, Rev. E. Copeland, Denis Briton, each \$1.....   | 5 00   | <i>Morristown</i> —E. F. Randolph, \$25; Mrs. M. J. Graves, \$10; Mrs. E. H. Tichnor, Mrs. George Vail, H. O. Marsh, each \$5.....     | 50 00      |
| <i>Shelburne</i> —Col. in Meth. Ch.....  | 7 00   | <i>Salem</i> —Individuals in Presby. Church \$30, to constitute their pastor, Rev. Wm. BANNARD, D. D., a Life Member.....              | 30 00      |
| <i>West Milton</i> —Col. in Cong. Ch....   | 14 00  | <i>Springfield</i> —Col. in Pres. Church, \$10.30, in full, to constitute the pastor, Rev. O. L. KIRTLAND, a Life Member.....          | 10 30      |
| <i>Milton</i> —Col. in Cong. Ch.....   | 16 00  | <i>Bridgeton</i> —J. N. Bodine, \$30; Judge Elmer, \$20. N. C. Nichols, \$5.....   | 55 00      |
| <i>Georgia</i> —Col. in Bap. Ch.....   | 14 00  | <i>Dover</i> —Col. in M. E. Church, \$10; Dr. Cooper, Dr. Schenck, P. L. Voorhees, each \$5.....                                       | 15 00      |
| MASSACHUSETTS.   |        | <i>Camden</i> —Judge Woodhull, \$10; Dr. Cooper, Dr. Schenck, P. L. Voorhees, each \$5.....  | 25 00      |
| <i>Newburyport</i> —Ladies Colonization Society, by Mrs. Harriet Sanborn, Treas.....   | 46 00  | <i>Paterson</i> —Mrs. Danforth, A. Derrom, each \$5.....   | 10 00      |
| By Rev. D. C. Haynes, (\$279.02.)  |        |  |            |
| <i>Longwood</i> —J. S. Copley Green....  | 100 00 |  |            |
| <i>Worcester</i> —Col. at Union Meeting in First Bapt. Ch., \$17.93; Isaac Dairs, Colier Tait, David Whitcomb, each \$10; A. G. Coes, H. W. Miller, Lucius W. Pond, A. G. Talman, Asa Walker, W. J. Merryfield, each \$5; Jerome Marble, \$3; C. G. Harrington, Daniel Ward, each \$2; F. A. Clapp, \$1..... | 85 93  |  |            |
| <i>Sharon</i> —Rev. A. P. Clute.....   | 5 00   |  |            |
| <i>Dedham</i> —Mrs. A. B. Burgess .....  | 100 00 |  |            |
| <i>Boston</i> —T. R. Marvin & Son.....   | 5 34   |  |            |
| CONNECTICUT.   |        | PENNSYLVANIA.  |            |
| By Rev. D. C. Haynes, (\$203.98.)  | 342 27 | <i>Philadelphia</i> —F. G. Schultz, \$50..   | 195 30     |
| <i>Meriden</i> —Col. in Union Meeting Bapt. Ch. to make Pastor, Rev. O. T. WALKER, a L. M., \$30.48; Charles Parker, \$20, and John Parker, \$10, to make Rev. W. L. GAYLORD a L. M.....   | 60 48  |  | 50 00      |
| <i>New Britain</i> —Henry Stanley, Oliver Stanley, each \$10.....  | 20 00  |  |            |
| <i>Collinsville</i> —H. S. Collins, \$10; W. G. Wood, \$5; Dr. Casson, \$2; Rev. A. Hall, \$1.25; Others, \$9. Canton Centre—J. Howard Foote, \$20; Others, \$14.25.....   | 27 25  |  |            |
| <i>Canton</i> —Moses Dyer, \$5; Others, \$7.....   | 34 25  |  |            |
| <i>Norwalk</i> —Rev. S. B. S. Bissell,   | 12 00  |  |            |
| CONNECTICUT.   |        | KENTUCKY.  |            |
| By Rev. Dr. Orcutt, (\$100.00.)  |        | By Rev. Dr. Orcutt, (\$100.00.)  |            |
| <i>Louisville</i> —Thomas Stevens.....   |        | <i>Louisville</i> —Thomas Stevens.....   | 100 00     |
| DISTRICT OF COLUMBIA.  |        | FOR REPOSITORY.  |            |
| <i>Washington</i> —Miscellaneous.....  |        | <i>CONNECTICUT</i> — <i>Meriden</i> — Mrs. Booth.....  | 231 00     |
|  |        | PENNSYLVANIA— <i>Philadelphia</i> —Mrs. C. M. Hoffman, to July, '72, 1 00  |            |
|  |        | Repository.....  | 2 00       |
|  |        | Legacy.....  | 25 33      |
|  |        | Donations.....   | 1,227 10   |
|  |        | Miscellaneous .....  | 231 00     |
|  |        | Total.....   | \$1,485 43 |





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